

I need your helpful suggestion. I have written much in opposition to your present laws against "obscene literature." These objections have largely been based upon the uncertainty of the statute which does not furnish any test by which to determine what is obscene and what is not. The judicial legislation on the subject of "tests" is no better, because these are mutually contradictory and always leave it to the whim or caprice of juries or judges to determine.

BLUE GRASS BLADE

Published at Lexington, Kentucky, Every Sunday.

Founded 1884, and edited by Charles Chilton Moore up to his death, February 7, 1906.

JAMES E. HUGHES, Editor and Publisher
Subscription Rates
By mail, postpaid, \$1.00 per year, in advance.
Five new subscribers sent with one remittance at \$1.00 per year each.
Trial subscription, 15 cents per month.
All foreign subscriptions, postpaid, \$2.00 per year.

ADVERTISING RATES

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THE OFFICE of publication of the Blade is at 126-128 North Lexington Street, Lexington, Kentucky, to which all Freeholders will be given a hearty welcome.

THE BLADE is entered at the Postoffice, at Lexington, Kentucky, as second class mailing matter. ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky. address slip on the paper will show subscribers the date of expiration of subscription. Back numbers, or numbers omitted will be sent, if asked for, upon receipt of cash in case of discontinuance.

Honesty is a great institution.

Only live stock actually needs watering.

Few photographers take people for what they are worth.

Some married people have nothing in common but a salary.

The difference is between questionable habits and being questioned.

The world is full of religions but not one was founded on science.

Virgin born gods always happen in another country in another age.

According to press reports the preachers are keeping the old game.

There isn't a corner lot in heaven that could be sold for spot cash.

The world is simply waiting for the man who can tell it what to do next.

Orthodoxy robs humanity of happiness here and deludes it with a fake of something hereafter.

Religion, if taught without authority, cannot do much harm, but the injury comes when it seeks to establish itself in our daily lives by the aid of legislation and brute force.

The Bible, though useful in some respects, especially as marking the era of decadent Christian theology, should be kept under lock and key unless thoroughly expurgated and fumigated. In its pages may be found a little of what men call morality but take as a whole it contains the most degrading obscenity that ever conceived in the brain of man. Is it not strange that some men and women refuse to read it with their eyes open and their minds willing to discriminate between the good and the bad, the true and the false?

Our issue will be up to date in a few days. The opportunity we have worked for is at hand. This does not mean that our finances are in any better shape but that the dull season in our line is upon us and we propose now to spend the time in rushing the Blade up to its proper date. We are grateful to our uncomplaining friends for their aid in getting the Blade up to its proper date. Our work is yet a labor of love but we hope to reach better results by persistent effort.

With our friends at work in our behalf, each trying to build the circulation of the Blade, we ought to succeed far better than we are now doing. The many can help the Blade with but little effort but the one can render small service when it has to be distributed continent wide.

The church is failing. Its political and spiritual power is now almost a thing of the past. Science is steadily mounting to its legitimate throne in the world of intellect whereon it shall sit and bear rule over all the departments of human life and activity.

Even as the enemies of Free Thought do not spare their denunciations of the men and women engaged in its advocacy, the friends of the movement can well afford to sing their praises all the louder and longer. Besides it gives a fair amount of encouragement and plenty of cheer is needed in the task of spreading enlightenment and progress.

Why should men quarrel about religious faiths? Cuts and creeds have swayed the minds of untold millions only to fall into disrepute and decay and Christianity, in all its phases, is doomed to be swept by the broom of Time into the world's great rubbish heap, passing into the tomb of history and taking its traditions and legends into its forgotten finality.

SHALL WE PUT OUR TRUST

IN GOD OR IN MAN

"The making of man was the crowning glory of god."

The above statement was made by a Lexington preacher, as reported in the local papers and we are further informed that he added thereto by saying:

"Our greatest error is that we trust too little in god and too much in poor, weak humanity."

From a purely church standpoint the thoughts here suggested may be all right, and they doubtless are. From an ethical and practical point of view they are simply pretty passages without use or meaning, altogether contrary to human experience and knowledge.

According to the way we had been taught the making of man was a mistake and that creation was not complete until dechaval had made woman. As woman was made last and made for the purpose of correcting a previous error her creation must have been the crowning glory, if any glory is coming from that direction. God made man perfect, that is, as god understands perfection. In a little while god found that man was not perfect, that something was missing. A mistake had been made somewhere. Some kind of a correction was necessary. Man was not an actual necessity for god had simply created him to please a passing fancy. The discovery was made that man was alone, which was not good for him, in spite of god's wishes to the contrary, hence, to fill up the gap and complete the creative work, woman was made and this was the end, the crown of all. If the editor of the Blade had the power to create a beautiful woman he would not waste much of his time making man.

Reverting to hogersoll we learn, and let it be understood many valuable lessons have been learned at his hands, that the creation of an honest god was the noblest work of man, but as we have yet failed to find a solitary god who could consistently boast of that qualification, man has little glory to boast of. Every god is man made. There were no gods until man started in the business. It was an unhappy day when the industry took root. Far better for the race had the god making factories been put in the hands of celestial receivers before any of the products were half finished. So after all it is a mere question of individual opinion but if god made man he turned out a far better job than did man when he began making gods.

And so we are told that we trust god too little and trust man too much. This is just like Christianity. It has so little confidence in humanity that it would advise a general condition of skepticism towards each other, accentuated by doubt. Were this same preacher suffering with pain on account of a broken leg or dislocated arm he would have greater confidence in his restoration to health if attended by a doctor of medicine than he would have if he were ministered unto by a doctor of divinity. We reekship wrecked in mid-ocean he would have greater confidence in getting back to land could he obtain a seat in some lifeboat made by the hand of man than if he put all his trust in god. Did he want to negotiate a loan he would find his fellow man more capable and willing to aid him than the very god he preaches about. Why god is incapable of supporting the very churches erected in his name and if this same preacher had no confidence that man would contribute of their means towards its maintenance the edifice would soon crumble and decay. In this respect it is observed that the preacher has far greater confidence in the collections than he has in the loving mercy and charity of god.

The truth is that under the Christian religion even preachers will put their trust alone in god as a matter of indulgent vocabulary, but they make all others pay spot cash. As a matter of fact god has not the slightest to do with our human economy. Science ignores god. Philosophy knows him not. Future history is being written without him altogether. God cuts no figures in business and the marts of trade make no allowance for him. Agriculture continues with absolute indifference regarding him and god is never recognized as a member of the family. We want less of god and more of man, less of church and more of the honest Christianity and more humanity. Learn to trust each other and refuse to trust god for a cent. Trust in god means more cash for the preachers and this is the only capable interpretation of the subject. Trust in god is for the glory of the person alone. To put your trust in humanity makes for the glory and upbuilding of the race and this can go on without god and without his representatives.

DEAD OR DYING.

"The king is dead, long live the king."

"It was the cry of a partizan, a courtier,

Now Christianity is dying, it will soon be dead and it will be inequitable of living.

The latter is the verdict of a large class of people among whom may be found a liberal sprinkling of the advocates of Romanism who foresee in the trend of modern events the downfall of the church of Christ.

Nationalists have long held to such a view because they knew that in the natural order of things it must die, Christianity must die as all preceding religions died before it. Another form of religion will take its place but it will be a better religion, a purer religion than that now prevailing in Christendom as each succeeding religion has invariably shown some improvement upon its predecessors.

In many notable cases, especially among that

party in Europe known as the Neo-Catholics a party which recently wrung from the Vatican a bitter and vindictive reproach, the death of Christianity is actually announced and we are compelled to admit that if such a condition be true as regards Europe the people in that continent are far in advance of the American people.

There can be no doubt that Christianity is now passing through a series of crises which every organism is compelled to endure. Birth, growth, maturity, decay and death. These are the stages through which all and everything must pass. The Christian church has passed the full zenith of its power. It is now on the big road downward. Its policy is now to try and understand the forces that antagonize, to attempt a conciliation, and by some sort of truce, or compromise, she hopes to continue her mission of guilt for a season longer. One of the greatest errors committed by the church was her opposition of scientific truth. The church leaders and religious teachers had absolutely failed to appreciate the revolution that had been wrought so forcibly by science in our conceptions of truth and they are now facing the natural and inevitable consequences. The church failed to understand, it could not understand, that a truth still remained a truth in spite of the religious misconceptions, abuses and opposition. Coercion was resorted to instead of argument. The battering rams of reason and logic were then hurled against her doors and only ruin now confronts her. It is a well known fact that the church was never granted control over the affairs of man by divine ordinance. Whatever power or influence the church enjoyed was won by intrigue and established by the mere circumstance of politics. As a result of this every iota of Christian worship was resolved into a cold formalism, destitute of feeling or sentiment. The ignorant was awed thereby and their minds still held captive at the fount of tyranny. The intelligent saw through it, revolted against it and out loose from the church altogether. The latter became the living forces of the time. From then have continued the few liberties we still enjoy but these had to be wrested from the reluctant hands of tyrants.

The Blade perceives the plain drift of modern thought. It is towards a purely rationalistic religion, if it may be called by such a name. In spite of our liberalism, our freethought, many still cling to the customs and forms employed by the orthodox church and many attempts have been made to organize a Free Thought party under the name of church, with church forms, even to the extent of taking up a collection. This may be an evidence of the extent to which superstition and formulae can continue to influence the human mind for long years after that mind imagines itself to be entirely free from it. Another element wants nothing pertaining to the church or clergy to be made a part of our organized work. These indicate mere differences of opinion, but the principal question is whether or not the climax will find us ready to seize the opportunity of substituting a Free Thought religion for the religion of Christ. Should Christianity be met with immediate destruction and eradication it does not follow that another system must supplant it. Destroy error and truth becomes sufficiently manifested. The people want nothing but truth. If a place of common meeting is desired, a place where many can congregate for instruction, means must be taken to supply the want, but only truth should be promulgated therein.

In any event the letter addressed to the Pope by the Neo-Catholics, resenting the reference made to them as being the "sappers and miners" of the church, and the Blade hopes that the day of the church's regeneration may not be much longer delayed.

It comes that Christianity is dead, but we are unwilling to hasten for it a longer life.

If Christianity is dead it ought to be and we can each contribute to its end. We all know it is dying and it were better to administer an anesthetic to alleviate the pain that comes with death.

ANOTHER BLOW AT THE CHURCH.

Upon the legal presumption that what is good law in one part of a nation, country, or an empire, it must also be good in any part, the French republic has extended its religious associations law, better known as the separation law, into some of her dependent colonies and it is now reported that the secularization of education by the home government has exercised such an influence upon her independent colonies, that one of the most important, that of Madagascar, has issued a decree that no more educational work can be carried on by the name of the church, by the church and under the influence of the church. The same law provides that no religious society shall be recognized as having anything to do with education and that all teachers must make application to the government for permission to carry on schools.

So it is that one by one the fortresses of the Christian faith are being shattered the world over. One by one her altars fall. One by one her foundations are being removed and in a little while it will be powerless for taught save to maintain its own impotence and is even now fast sinking into mental and physical decrepitude.

According to all reports on this subject the backers and leaders of the church in French Madagascar begged for an extension of time for six months before enforcing the law in all its provisions, but so firm was the government in this undertaking that the request was refused point blank and with this step the most important of all the privileges ever enjoyed by any religious faith has been destroyed, or, in other words taken from

Of all the religious systems known to mankind

none has ever been so doggedly persistent in its efforts to absolutely control education as that passing muster under the name of Christ. Without argument or reason, without excuse or explanation, it has diligently and universally sought to install religious poison into the minds of innocent children upon the well grounded hypothesis that once implanted in the mind of childhood the poison would grow and develop and that child grow up an adherent of the faith thus taught. Prayers and the singing of hymns, bible readings and recitation of creeds, have all been injected into the school curriculum and these were bound to have some effect upon the minds of the children being taught. We have previously stated that the mind of a necessary to childhood. They could not understand any wife upon it just whatever you please with the assurance that your writings will remain for life, provided you take sufficient care that they are not erased before they are dry. Priest and child is just like a blank sheet of paper and you was up to a few years ago, all the schools in Christendom were under the influence of clergy, religious instructions were given to the children every day and precautions taken that the children were not allowed to forget or become indifferent to the faith. They were terrorized by threats of punishment, dire from an angry and unforgiving god should they cease to sing his praise, cease to worship him, or pray to him. Argument was omnipresent knew this secret only too well. Thus it stood it had argument been used. The priest and preacher continued to see that only the right kind of teachers were selected that would guarantee the perpetuity of the faith and thus the children were made the battle ground between mental liberty and mental slavery. First and foremost in the march of Time, the people of Madagascar have rescued their children from such a perilous evil and they have set an example that all the world can well afford to follow.

In the minds eye many can look back to a time when the village, or town church, was the only school-house. In those days the school was made the nursery of the church. Its pupils were graduated from the school into the church and the village parson undertook to see that the children were so trained as to make positive church members as they grew up. School teachers were leaders in church congregations and to a great extent this is also true today. It was to the school that the parson looked for the future believer in his faith. Similar conditions have prevailed in many portions of the United States for years and in some instances they may still be in existence. Only some vigorous action as that taken by French Madagascar can the corruption of the mind of childhood be averted and we can only hope that similar action will be taken in the immediate future by all civilized governments. The pernicious and meddlesome interference with governmental matters by the professors of Christianity has become so manifest that drastic measures are required to compel them to desist.

Of course, it was not to be expected that the church leaders would be pleased with this new attack. James Kilmer, who is described as an English missionary, now residing in the island, claims that the new law will work a great injury upon the people for many, many years. In his complaint published in the Missionary Review, he says: "Under the old Malagasy regime, we were able to preach in the open air, near the great markets, and thus bring the Gospel to those who will not go into our churches to hear; but this is forbidden by the French laws. Note the loss is it an offense against the law to have any religion meeting in private houses, and many people have been heavily fined and imprisoned for having a few of their neighbors in their houses to join with them in worshipping God. So that our evangelists are now quite unable to hold little cottage meetings, which many of them used to have in their villages for evening worship at various houses. No actual law has been issued that people can not have worship with their families, but in some places the French officials have let the people know that they do not approve even to this; some have even threatened to punish women whom they heard singing hymns in their houses; others again have said that they will not allow worship in the churches except on Sunday.

From this our readers will be able to perceive the extent and drift of the new law, a law that has made the towards wine and quail.

It is time that all advanced thinkers in America got together for the repression of religious intolerance. Why waste so much valuable time trying to convert each other when we are all on the same side of the great fence.

Now, friends, it is necessary that you come to the aid of the Blade. The long winters night is slowly approaching. Get your friends to send in subscription now so that they may have reading through the winter. All they need is your telling them about it and showing them a copy.

The Free Speech League is doing good work and it should be given all possible encouragement. Better, indeed that a free and untrammelled press should be subjected to some abuse than to be denied altogether. Abuses may be dealt with but the suppression of the free press through insidious forms of legal punishment enslaves all the people.

The sad monotony of religious worship casts a gloom and a shadow over the brightest day. Within the church every joy is hushed and the heart is solemnly stilled. Out side all life. Birds are singing and flowers give their sweet fragrance. A smile will cheer the heart better than a prayer and the happy, hearty laughter of romping childhood does more good than all the sermons that come from hired preacher's lips.

(By Henrik Froll)

lived herself with the remains of monarchic and aristocratic privilege in order to hamper and, if possible, to overthrow the Republic. In Italy she consistently resisted the aspirations of the people toward national unity and, since their fulfillment, has withdrawn into a self-centered silence and inaction. If she is to conciliate and inspire the democracy, she must

DEBATE IN PAMPHLET FORM.
Just out, debate on the Bible and Evolution between A. A. Snow and U. G. Wilkerson, 160 pages, 64,000 words. Price 15 cents. Arkansas Traveler, New Hope, Ark.

(13) Channing Sevcrance)

regarded as evil: if whatever is, is best, how can there be any evils? Yet Mr. Optimist while going into raptures over life and its enjoyments is never off his guard in trying to escape disease, suffering and misery, which he blames the pessimist for talking about. The pessimist does not create these things; they exist, and he refuses to ignore facts to juggle with ideals.

18 and 20 years of age—just when the young, growing developing body most needs exercise, physical culture, sunshine and pure, out door open air—is surely much more injurious, than moderate labor could ever possibly be, even if reasonable labor ever at all injurious, which, to a normally, healthy person it never is. Let many people thoughtlessly endorse the faddists who would take children away from healthful, invigorating, exercise, moderate work, and confine them sedately in

beats against the unyielding cliff of granite. But with all these limitations it is not foolish to feel that the Eternal Plan is working toward a Perfect Purpose, that at the Endless End lies the Light of Truth. It is surely the part of philosophy to let the forces we do not understand work out the way to our understanding.

While reverent thinkers, with throb-

In that time the ashes will be blown from every altar, to mingle with the dust into which have crumbled all of earth's forgotten fane.

and continue them separately.

While reverent thinkers, with throb-

DON'T FAIL TO WRITE

(Continued from first page.)

mine gault by personally created and ex post facto standards. No one with any decent conception of what is meant by law and the rule of law as the constitutional guarantee of the process of law can possibly endorse our present statutes upon this subject. If you do not agree then write me why not.

Assuming now that this far we are in accord because you believe criminal laws should so plumbly describe what is prohibited, that an ordinary man may know just what he must not do, or that for any other reason you believe our present laws upon the subject of obscene literature need changing, and suppose that it devolved upon you to prepare a new statute which in general terms would accurately describe such literature as you think should be prohibited because of its obscenity, and whose descriptive title is to be so certain as to make it absolutely impossible to include anything else except what you condemn, then how would you describe the prohibited matter?

In one aspect this is equivalent to asking you by what general test you would have courts determine the existence, in a book or picture, of such obscenity as you think the law ought to punish.

To me it seems that any such description must be wholly written in terms of the sense perceived qualities of the book or picture and not in terms of its ideal and speculative tendencies. If you do agree and believe that any kind of literature or art ought to be suppressed as to adults, then please write me, in conformity with the above requirements a statement of your tests of obscenity.

Remember now that the test must be so certain as to its meaning that all persons must reach the same conceivable book or picture. I may not be able to make a personal answer to all letter sent me but I do your views upon the above matters, in the hope of acquiring a clearer view of the public's opinion and also in the hope of receiving some suggestions to make my own vision more clear by writing my next article. If a stamp is added I will send you some printed article of mine relating to freedom.

Yours for Truth, Justice and Liberty,
THOMAS SCHAEFER,
Attorney for the Free Speech League,
63 East 50th Street,
New York City.

MEN SHOULD BE READY

Be Prepared to Hit the Right Spot and at the Right Time

(By Carl Schaefer.)

Have you ever tried to fly a kite? If not, watch some little chap before you begin. You will get some pointers about the matter that will stand you in good stead, not only in the business of flying kites, but also in the more serious affairs of life. The kite is done. The tail is furnished with bits of paper or cloth to give the proper balance. The lad is out on some high point of land, watching. Watching? For what? Listen! "Here she comes! Get ready for it!"

Down there in the valley you hear a rushing sound. The trees bend before the wind. In a moment it will be here. Get ready. And the lad does get ready. Before the breeze strikes the knoll his kite is face to the wind. Every nerve is tense with desire. Just at the right time he gives it a toss and away the beautiful thing soars to meet the sky. He was ready when the wind blew.

Many failures in this world come from trying to fly kites after the wind has reached its height and begun to die down. The man that tries that way may get his kite up half way and then see it drop helplessly to the earth. Discouraging, isn't it? Out West there are a good many land boomers. Who are the men that make money out of them? Not the men who come late and buy land when the boom has reached the crest and begun to go down on the other side. Oh, no. It was the man who was on the spot early and was ready to sell when the price had climbed to the top and the late-comer put in an appearance.

Out in the western parts of this state a man had a thousand bushels of potatoes to sell one year. He thought he saw the chance to make some money out of the crop. They were bringing a good fair price, but he thought that wasn't just time to sell. He would wait till they were a little higher. And he did wait. The price began to go down. The breeze had spent its force and his kite was still in his hand waiting for the fresher gale. It did not come. He kept his potatoes till they went clear down to smash. Many of them he fed to the cattle. Did it hurt? Ask him. He has some positive views on the subject now.

The time to fly kites is when the wind blows. What is your particular line of business? Be ready for the breeze. Put up your kite and see it sail to the sunshine. Takes a smart man to know just when to do that. It certainly does, but it is the man that was in the world. All the rest are sitting under the awning wondering why luck did not stand by them, as well as by the other fellow. Half the victories of this life come from knowing when to strike. How can a man get the gift of hitting the spot at the precise moment? Isn't it, after all, a gift, and not something everyone may have? The secret of it is in the plain truth: No bound ever caught a fox unless he kept his eyes open, his ears open, his mouth open and his legs on the keen scout.

ARE YOU PREPARED TO ANSWER

Andrew Carnegie Gives His Views on The Duties of Life and Wealth. Three Ways by Which Can Be Distributed.

(By Andrew Carnegie.)

The wealthy Scot, whose name now adorns many a library building dotted over the land, recently gave the following as his particular views on this important economic subject:

Surplus wealth flowing into the hands of a few men, as it does today—what is their duty? How is the struggle for dollars to be lifted from the sordid atmosphere surrounding business and made a noble career? Now, wealth has hitherto been distributed in three ways. The first and chief one is by willing it at death to the family. Now, beyond bequeathing to those dependent upon one the revenue needed for modest and independent living, I see use of wealth either right or wise? I say, No. As a rule the almighty dollar bequeathed to sons or daughters by millions proves an almighty curse.

It is not the good of the child which the millionaire considers when he makes these bequests; it is his own vanity; it is not affection for the child; it is self-glorification for the parent which is at the root of this enormous disposition of wealth. There is only one thing to be said for this mode—it furnishes one of the most efficacious means of rapid distribution of wealth ever known.

There is a second use of wealth, less common than the first, which is not so injurious to the community, but which should bring no credit to the donor. Money is left by millionaires for public institutions when they relax their grip upon it. There is no trace, and can be no blessing, in giving what cannot be withheld. It is no gift, because it is not cheerfully given, but only granted at the stern summons of death.

The third use, and the only noble use of surplus wealth, is this—that it be regarded as a sacred trust, to be administered by its possessor, into whose hands it flows, for the highest good of the people. A man does not live by bread alone, and 5 or 10 cents a day more revenue scattered over thousands would do little or no good. Accumulated into a great fund and expended as Mr. Cooper expended it for the Cooper Institute in New York, establishes something that will last for generations. It will educate the brain, the spiritual part of man. It furnishes a ladder, upon which the aspiring poor may climb, and this is the only way of trying to help people who do not help themselves. You cannot push any one up a ladder unless he is willing to climb a little himself.

These are my views upon wealth and upon life and its duties.

MARTIN GRAY

ANSWERS D. W. GROH

Can't See the Crown and Harp Promise After an Experience of Twenty Years.

(By Martin Gray.)

Bro. Groh in the Blade for May 26, has an article in which I think he is getting little money about socialism. Can't lose any sleep over it. Brother Groh, Socialism is in neither Capitalism nor Lincoln—it is capitalism of today that is, and is of no importance whatever. Thinks socialism promises anything like the Christian heaven with golden crown, harp etc. I have known of a socialist for twenty years and not heard or read about it before I saw Brother Groh's article. Where did you get that information? After having read most all the principle books and papers on socialism I have found it to be a socialist the economic question and its promise, the full product of labor, either by hands or brains. No work, socialism would not even promise such a small thing as a half a cent adult socialism would be but little and a 16 per cent offer to the workers, as their business will be

out of date. The most all-wise person I know of in the world is an infidel working against socialism and a prohibitionist with Bible in hand advocating prohibition. Beware of those, as they don't know what is in the text.

Science has already perfected cooperation in industry and science will not stop until it has perfected the ownership of work. Evolution is all the time at work. A planet can not stop on its way to the sun and humanity has the same notion.

Brother Groh says, socialists says the producing class got 42% per cent of what they produced in 1890 and 8 per cent in 1900 etc. United States reports says that. Read the 18th State Eighteenth Annual report to the Commission of Labor (report out of print and suppressed but can get it by writing appeal to reason (Grove, Kansas) a genuine republican. His suit is 15:1. I am not a socialist, though their principle is right, but I tell you under this whole infernal business there is burning a socialist volcano that some day will blow. I do not say that some day will blow out a lot of hot stuff and will bury this alliance of politics and religionism rotteness so deep that Heronism and Pompeii and Martique will not be a circumstance.

EVOLUTION AND SOCIAL PROBLEMS

Nothing Great in World but Man Nothing Great in Man but Mind and Mind is Character.

(By D. K. Shute.)

The following is reproduced from Secular Thought. Its author is a Professor of Anatomy in a Columbia University and ranks high as a scholar. The article is the best contribution given to the Prethought press in recent times. He says:

The relation of Evolution to many social problems of vital importance is a fascinating as well as extensive subject. We have only space to say that in order to understand the normal actions, as well as the abnormal ones, of the members of society, and in order, therefore, to understand and inaugurate rational methods of conducting education, minimizing pauperism, vice disease, and crime, it must constantly be borne in mind that two great streams of tendencies have come down from age in the germ cells—what we may call the diseased and animal tendencies on the one hand, and the distinctive human and healthy tendencies on the other. The most characteristic of the human tendencies are abstract thought and reflection, and therefore the power of choice or will and altruism.

Also it must be borne in mind that environment is a force of enormous influence. The environment (which the individual may make for himself to a limited extent) may be propitious or adverse to the best human and normal tendencies. The relative predominance of the animal or the human, the healthy of the diseased tendencies, taken in conjunction with the character of the environments, stamp man's actions as normal (and therefore right or wrong) or abnormal, and therefore irresponsible. Not to discriminate between such normal and abnormal persons is not in accordance with either common morality or common sense. Neither is it in accord with common sense, or morality, or humanity, or society, or of his habitual criminals and paupers, and subjects of hereditary disease, in the utterly irrational manner that it does. When society takes away from criminal his personal liberty and places him in an environment that theoretically reforms him and projects itself, why does it not take cognizance of the fact that his theories are often woful failures in practice? The criminal is often reformed and he gets into the category of habitual offenders; but society permits him, during his intervals of freedom, to procreate his kind and send his polluted cargoes of vicious heritages to billions of offspring. Is this humanity to these offspring? Is this the grossest inhumanity? Does society protect itself by its intermittent detentions of habitual criminals? It probably breeds more habitual criminals while it is failing in its efforts to reform one. It is mostly by Nature's prematurely killing off incorrigible criminals by their diseases and intemperance, that these social pests are kept within due bounds, and not through reformation accomplished in improperly conducted prisons. It seems to us that every consideration of justice and humanity cries aloud for the destruction of the procreating class in habitual criminals. Castration should go hand in hand with detention behind prison bars. Why should the habitual drunkard, for instance, be permitted to evolve his poisoned germ cells into helpless beings, giving their diseased bodies and vitiated moral character, thus condemning them to life-long physical ailments and moral turpitude? Re-

moral of the procreating glands should be the penalty for chronic alcoholism. In objection to this suggestion, some may prate of personal liberty. What a multitude of outrages and brutalities the broad mantle of personal liberty is often made to cover. In allowing personal liberty to an undeserving individual, which more often means unbridled license to that individual, a whole generation of offspring are frequently enslaved by poverty, vice, crime, and disease in its manifold manifestations. During organic evolution Natural Selection has been necessarily on the watch for weaknesses of any kind, ruthlessly exterminating the helpless, the weak, the sick, and those that in any way are unfit. In social evolution Natural Selection has often been of necessity no less ruthless. But during social evolution characters that are unfitness more and more loving and lovable traits have so largely subordinated Natural Selection as to permit the helpless, the old, the sick, and the unfit, to live, thus strengthening those highest attributes of the greatest minds, viz: loving and lovable traits.

But it seems to us that the highest altruism, in dealing kindly with an abnormal, passible parent, will not continue long to stupidly overlook the mighty rights of the socially unfit. Human selection of the socially unfit will be dominated more and more, as social evolution unfolds its fruits, by those minds that the advancing to the highest goals of evolution, viz: loving and lovable traits, have so largely subordinated Natural Selection as to permit the helpless, the old, the sick, and the unfit, to live, thus strengthening those highest attributes of the greatest minds, viz: loving and lovable traits.

Dr. A. Stocker, too, the famous ex-cort preacher and parliamentarian, has again raised his voice to protest against the liberals remaining as part and portion of the church, because they are not of the church, having broken with all its fundamental teachings. He proposes that they leave the church in peace and organize churches of their own, in which they can profess and teach what they preach. To this demand in the "reformation," the liberal pastor, E. Forster, has answered in a special brochure entitled, "Wir Heiligen" (We, the Holy). He claims that liberal theology is the legitimate development of correct Protestant principles, especially the principle of the rights of the individual in matters of faith.

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The goal of Evolution seems to be men with great minds of high character. There is nothing great in the world but man, nothing great in man but mind; and nothing great in mind but character.

GERMANY ABOUT TO FACE RELIGIOUS WAR

The Following Significant Article as Bearing Upon the Ousting of Orthodox Creeds is From The Literary Digest.

Theological Germany seems to be arraying itself in lines of battle more and more definitely organized. Men of the advanced wing who have in common the same religious propaganda through the medium of secular magazines and newspapers are being met by a determined attack in special organs of the conservatives. Since liberalism has long ago passed beyond its stage of mere academic interest and even boasts of associations like the Freunde der Christlichen Welt (Friends of the Christian World) to aid in disseminating the new views, those who still abide in the old paths are feeling the need of redoubled efforts.

One of the most determined opponents of this aggressive campaign of liberalism is Pastor Dr. H. Lepsius, who has established a special periodical, the Reich Christi, to demonstrate that the advanced theology of the day may be a philosophy, but especially in its more radical features is no religion at all, and least of all the religion of Jesus Christ, that is incapable of implanting and developing spiritual life in the human heart. In his extensive discussions of this scheme, in recent issues, he has emphasized the fact that in such works as Rousseau's "Emile" and Wrede's "Paul practically all the substantial and fundamentals of Christianity are eliminated from the system. Christ is reduced to a model man, at best, "a religious genius" Paul's doctrine of atonement and outgrowth of his own pessimism and is thus capable of a psychological explanation. In short, advanced theology is a Christian system without Christ and without redemption, and can no longer satisfy the religious yearning of the human heart. Augustine truly says that, "our hearts are without

rest until they rest in thee, O God," but the God must be an objective reality and a worthy object of trust and confidence.

What Lepsius has in this way expounded theoretically in his able journal we find transferred into active church life in the remarkable pietistic movement known as the "Gemeinschaftsbewegung" (Amalgamation Movement), an agitation which with in the past year or two has spread in nearly all the state churches and has for its purpose the segregation of those from the state churches who feel that modern theology cannot and does not satisfy the heart, and who therefore seek this satisfaction in the worship of God and the adoration of Christ on the basis of the old evangelical views. Lepsius himself is one of the leaders of this movement, which does not officially antagonize the state churches because there are still some faithful people in them, but ask for the cooperation of all those who hold fast to salvation through the God-man Jesus Christ. Separate services are held, largely of the nature of prayer-meetings, with frequent celebrations of the Lord's Supper and public testimonials of faith and Christian experience. As this movement is expressly directed against modern theology it is declared by its advocates to be the answer of the church at large to the attempts of the advanced thought to find its way into the church and the practical proof to show that, as advanced theology enters the church, real believers must and will desert the church.

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